

Awakenings

Saradamma's Realization



The next morning she [Saradamma] came out of samadhi with a strong awareness that her 'I'-thought was still existing. She remembered the peace of the previous day and night when she had been in samadhi, with the 'I'-thought temporarily gone, and she decided to see if she could enter the same state again. She closed her eyes and within a few minutes her 'I'-thought subsided into the Heart and she went back into samadhi again. The 'I'-thought emerged from the Heart several times during the day, but each time it subsided Sarada was convinced that she had realised the Self. She was still able to talk and Swamy, thinking that her realisation was near, placed a small tape-recorder near her to record her words. Sarada spoke in short, quiet sentences, with frequent pauses as she was overwhelmed by the bliss of the Self.

'I have no body. I have no "I". I am not the body. How I am talking, I do not know. Some power is talking through me.'

Swamy asked her if she was looking, and she replied: 'Even though I am looking, I am not looking. Where is the "I" to look. When the mind enters the Heart, there is no "I" to tell that there is no "I". My "I" is dead.'

Swamy then asked her how she was feeling. 'My whole body is filled with peace and bliss. I cannot describe it. Everything is filled with peace. The Self is pulling me towards it and I am not able to open my eyes. The whole body is weak.'

Swamy remarked, 'It is like an elephant entering a weak hut. The hut cannot stand the strain. Is it beyond time and death?'

‘It is beyond time and death as there is no mind. As the “I” is dead I don’t wish to eat anymore. I am not able to eat. However tasty the food I cannot eat. I have no desire to eat. Everything is filled with peace and bliss. I am content with my realisation. I have recognised my own Self, so I am content.’ Swamy then told her that her “I” was not yet dead and that she had not yet reached the final state. Sarada replied: ‘As the “I” is dead, there is no you.’

‘Have you no mother or father?’ asked Swamy. ‘No father, no mother, no world. Everything is peace and bliss. Why do I have to eat when there is no “I”? The body is inert; it cannot eat. A corpse will not eat. It is like that because the “I” is dead. As I cannot eat, I cannot talk. Who is talking, I do not know.’

‘Then who is talking?’ asked Swamy. Sarada remained silent, and so Swamy answered his own question. ‘The Self is talking.’

Sarada continued: ‘Even though I am seeing, I am not seeing. Even though I am talking, I am not talking. Whatever I do I am not doing it because the “I” is dead. I have no body. All the nerves are filled with peace and bliss. All is Brahman. All is bliss. In the veins instead of blood, love and bliss are flowing. A great power has entered into me.’

Three months before Swamy had told Sarada, ‘Even though I sleep I am not sleeping’. Sarada remembered this, repeated Swamy’s words and said that she was finally able to understand what he had meant. Sarada continued to talk: ‘I have no thought of doing anything. I have no fear of death. Before, I feared death, but not anymore. I don’t care about death. I have nothing more to do. I shall give up the body.’

Swamy asked her to stay but Sarada answered: ‘What is death to die now? The body is inert, how can it die? My “I” is dead, what is there left to die? Why then fear death?’

Swamy then reminded her that her ‘I’ was not dead and that she was not yet in the final sahaja state. Swamy then stopped the tape we were listening to and talked a little about the state that Sarada was experiencing when she spoke these words.

‘Anyone whose mind completely subsides into the Heart for a short time can talk like an enlightened person. Their experience of the Self is the same as that of a realised person. However, their “I”-thought is not dead and it is likely to re-emerge at any time. Such an experience is not the final state because it is not permanent.’

He then played the final portion of Sarada’s comments on her experience.

‘I am everywhere. I am not the body. I have no body so I have no fear. I am immobile. Whatever I may do, I am immobile. I am shining as the Self. Everything is a great void [maha- sunya]. How can I describe the Self in words? It is neither light nor dark. No one can describe what it is. In the past, present and future no one can describe what it is. It is difficult to describe. Self is Self, that is all.’

Throughout that day Sarada's mind kept sinking into the Self, but on each occasion it came out again. At 4 p.m. the "I"-thought went from the Heart to the brain and started to bang against the inside of her skull. Sarada said later that it was like an axe trying to split her head open from the inside. Since she was not able to bear the pain she came forward, took Swamy's hand and placed it on her head. The "I"-thought went back to the Heart, but again it was only a temporary subsidence, Three minutes later it rose again and once again started to bang against the inside of her skull. Sarada came forward, placed her head on Swamy's feet and a few seconds later the "I"-thought returned to its source and died forever.

With her "I"-thought permanently gone, Sarada had realised the Self. Swamy says that in the final few minutes her "I"-thought was trying to escape and take birth again, and that had he not been present, the "I"-thought would have killed her and escaped.

[...]

Saradamma: People look at Swamy and me and think that realization must be relatively easy to achieve because we both realized the Self in a short time. However, we are exceptions. It is rare for someone to have the determination and dispassion that Swamy had during his sadhana, and it is equally rare for a devotee to be as God-intoxicated as I was.

Complete surrender or earnest self-enquiry can only be effectively practiced by advanced devotees. Even Ramana Maharshi sometimes said that self-enquiry was for ripe souls only.

Most people need a long period of purification to get their minds pure enough for total surrender or effective self-enquiry. Devotees ask for grace to realize the Self, but most devotees are nowhere near ready for realization; if they were given a large amount of grace the shock would kill them. For most people a preliminary period of mind purification, such as can be produced by japa or pranayama will be most useful.

From **No Mind, I Am the Self**, David Godman

The following can be seen at <http://mathrusrisarada.org/>

Sri Sarada was given the name Mathru Sri Sarada by Bhagavan Sri Lakshmana Swamy when Sri Sarada realised her self. Mathru means mother. Mathru Sri Sarada realised her self through her intense love and surrender to Bhagavan, thus becoming one with him. The book, No Mind, I am the Self, contains details about them.

Brief Life Sketch (based on No Mind, I am the Self):

Ramanadham, Saradamma's father, was a childhood friend of Lakshmana Swamy. However, they lost touch of each other after their college days. Ramanadham and his wife, Bhanumathy, were devotees of Sri Ramakrishna and Swami Vivekananda. Therefore, when Saradamma was born in 1959, they named her after Sarada Ma, wife of Sri Ramakrishna.

Though initially healthy, Saradamma was afflicted with many ailments as a child, thereby losing her good health and her light complexion. Saradamma had a curiously ascetic nature, not caring for good clothes or food. Many people mistook her for a servant because of her dark complexion and poor clothes. Saradamma was indifferent to such views. Young Saradamma also had a very generous disposition.

Ramanadham, on becoming aware that his childhood friend had become a great yogi, started visiting Lakshmana Swamy for the annual and eventually bi-annual darshans. Lakshmana Swamy became more accessible in 1972 but it was not until 1974 that Saradamma started visiting Lakshmana Swamy regularly. Lakshmana Swamy's face would light up with a big smile whenever he looked at her. He recognised her as an advanced devotee who was capable of realising her self.

Saradamma started having dreams of Lakshmana Swamy after each darshan. Shortly, Saradamma started to meditate on Swamy's form and accepted him as her Guru. Within a year, the frequency with which Saradamma had Lakshmana Swamy's darshan increased. During this time, apart from going to school, Saradamma would spend her evenings and weekends with Lakshmana Swamy. Eventually, she was spending so much time thinking about Lakshmana Swamy that her studies suffered. Saradamma's education ended when she was in her 8th standard. Recognizing her devotion and love for him, Lakshmana Swamy informally adopted Saradamma as his daughter.

Details about the period between 1975 and 1978 are sketchy since Saradamma had stopped maintaining her diary by then. Lakshmana Swamy's mother, jealous of Saradamma's increasing prominence, harassed her in numerous ways. Lakshmana Swamy also tested Saradamma's devotion and faith many times. During this time, Saradamma would do japa or meditate on Lakshmana Swamy's form for up to 20 hours a day. In the remaining four hours she would be dreaming about him.

The holy mountain, Arunachala, has had a significant positive influence on Saradamma's spiritual progress. During her third visit to Arunachala, as Lakshmana Swamy, Saradamma and other devotees were sitting on its slopes; Lakshmana Swamy looked and smiled at Saradamma. Saradamma lost thought and body consciousness. During the next few days, whenever Saradamma looked at Lakshmana Swamy during darshan she would go into the same state.

On returning back to Gudur, Saradamma resumed her meditation. She discovered that she could enter into the thought free state whenever she was in the presence of Lakshmana Swamy. During all these years, Lakshmana Swamy tried a few times to persuade Saradamma to do self-inquiry. However, self-inquiry had no attraction for Saradamma. Her path was that of surrender.

It was at Bangalore, where Saradamma had gone to help her sister, that Saradamma had her first experience of Kevala Nirvikalpa Samadhi. This was in October of 1978. The last few weeks of her stay there were spent in either a thought-free state or Samadhi.

Saradamma returned back to Gudur on the 16th of December, 1978. The next day, Saradamma went to the Ashramam and sat before Lakshmana Swamy. She went back into a thought-free

state and eventually into Kevala Nirvikalpa Samadhi. She remained so all day and night. The next day, Lakshmana Swamy, realising that she was close to self-realisation, recorded her words using a tape recorder. Her 'I' thought repeatedly sank into her heart, but every time it came back up into her brain, banging against her skull causing intense pain. Saradamma unable to bear this pain took Lakshmana Swamy's hand and placed it on her head. This made her 'I' thought go back into the heart. Three minutes later it again came back causing similar pain. Saradamma placed her head on Lakshmana Swamy's feet, upon which her 'I' thought returned to its source and died forever. Saradamma had realised her self permanently on 18th December 1978.

Lakshmana Swamy gave Saradamma a new name Mathru Sri Sarada. Mathru means mother and Sri is a common Hindu honorific. Initially, Saradamma wanted to give up her body; however, Lakshmana Swamy wanted her to retain it, since sincere devotees would be benefited by her bodily presence. The next one year was a struggle for Lakshmana Swamy to keep Saradamma alive. She would lose body consciousness and withdraw into the self almost daily. She was also not interested in the outside world. Lakshmana Swamy was able to keep her interested in the world by making her play with dolls. In the next phase, Saradamma spent the whole day playing with dolls. People would not believe that she was a Jnani, but she did not care. Jnanis do not care for name or fame.

Slowly, over the years, Saradamma has taken up the role of catering to devotees' needs. Now-a-days, it is she who interacts with devotees, Lakshmana Swamy having become more reserved. While neither of them is available to the general public, Saradamma occasionally gives darshan to some devotees.

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[How I Came to One-Mind – Swami Dayanand Bharati](#)

This is the story of how I came to "One-Mind."

8 years ago I had to face that I was habitually getting slightly drunk every evening for the past 10 years, nobody would notice it was my private gig alone by myself while watching TV and I avoided to question it. To keep the discomfort of my parental conditioning under wraps, to keep

away my feelings of worthlessness and meaninglessness, I got drunk a lot when I was young, it was too much to bear and deal with then I guess.

Later for many years I did not have to feel this conditioning because life was kind to me I found there was another way to live. After I was blessed with a deep spiritual experience at the age of 23 and later my Master showered his grace on me.

When Osho left his body I was lost for some time looking here and there for his presence and to others that possibly could fill the void.

When the Sat-guru finally appeared again in another form, I put my head at his feet and asked for the final truth. No more avoiding, postponing, I asked for help no matter what. The answer came by pushing me back into my primal conditioning. I had asked for it.

My 15 year relationship and marriage, which was my hope and security for my future and gave me the feeling that I had meaning and was loved, fell apart, had to, as I later realized.

I had projected on someone else outside all the missing pieces that I could not, or dared not, find in myself.

The breakup threw me back into worthlessness, insecurity and anxiety, the stuff my personality was made of. I should have known better after all the years with my Beloved Master, I thought I was way over all that, well, I was not.

The primal pain had never left, it was as fresh as ever, I tried to surrender to it, felt it deeply, but could not go all the way with it. I could let go of blaming my partner though and let her go.

I walked away with some kind of freedom, now nobody wanted me to change, no wife, no in-laws, no Guru, I was alone now and could do what I wanted. I traveled, found a new young girlfriend, lived like a gipsy and had a bottle of wine or two every evening, like in the old days, that was my freedom. These were MY choices and my responsibility now.

My travels got me settled in Bali, the young girlfriend found a husband at some point with my blessings. I enjoyed my freedom for a while, then a new woman appeared to share love, life and laughter with me who did not reflect any of my conditionings parental, sexual or spiritual, she is made of different stuff, a traditional Moslem. We have a simple deep uncomplicated love and care for each other.

The old drinking habit was now becoming a little problem I felt not fully available to my beloved and to myself. I was watching the weakening of body and clarity of mind by getting intoxicated every evening, there was a subtle spiritual sarcasm arising too.

I was slowly spiraling down into losing myself. Finally I took courage; **I have to get out of this now!**

I tried to stop and I could not, I had to reluctantly admit that I was addicted, I heard Osho say “watch”, so I watched what happens when I drink, I watched, first glass of wine a little happiness, some satisfaction, then blurriness and at the end of the bottle numbness, finally sleep, every day the same. I would wake up at 4 am and feel I was poisoned and knew if I go on like this I will lose all care for myself and the people I loved and I would throw away all the blessings and opportunity I had received so abundantly in this life. I swear this is it, enough, I say, at 4 am, but come noon I had to decide between Merlot or Cabernet, I watched!

I watched the dance, when the desire to get drunk was conscious the desire to stop drinking was in the unconscious, totally absent. When the desire to stop was conscious the desire to get drunk was in the basement nonexistent. They never met, like day and night, that is how the game of the mind works, hide and seek.

I guess because of watching and bringing awareness to this process, one day suddenly both were present in my consciousness together, the addict and the anti-addict actually met in daylight. I saw that both are one and the same, not separate, and could never be separated. This was not an intellectual conclusion it was a seeing, an experience. They were arising out of each other, they had one source, ME.

I am the addict and I am the anti-addict. They were one solid unity, a circle. They were both the same, feeding on each other, rotating.

Then what could be done??? To choose now was impossible any choice will always choose both.

One day suddenly all stopped, all movement stopped! The goose was out of the bottle.

The blessing, the grace!

Love showered on me from everywhere, tears of gratitude, prayer. I remembered all the experiences and blessings in this life that confirmed that I was loved and cared for, not by anybody but by this existence itself, by god itself, by my Beloved, call it Osho or whatever, it does not matter it is all the same, the One, the truth, the essence, Bhagwan. Pain, agony and anxiety, the addict and the anti-addict all disappeared without a trace forever. They had been one process feeding on each other. To this day I am in awe of this miracle, the mind cannot conceive of it, it is not part of the mind it is pure grace.

I knew I would never need to get drunk again for the rest of this Life. I turned in! Became one mind. Actually turning in just happened, away from the outer world not against it just away from it, I lost interest. For the first time I felt I was going home and now I dedicated the rest of this life to it.

The one pointed desire arose to wake up. The stream of life was turning back towards its source. This was 8 years ago.

That day anxiety for the future, meaningless social interaction, entertaining the mind in any form, reading, watching movies or TV, daydreaming, jealousy, possessiveness, blame, it all vanished.

In short all other desires to get something outside of me dropped away. Now the subtle balancing act of the One-Mind began.

The one mind has only one desire and therefore only one obstacle, itself. The balancing act takes time, at least for me; it is much deeper than just a habit. It is the mind itself that has to negate itself, awareness, watching, and the same balancing act as with the addiction – anti- addiction. Like a skilled tightrope walker finding the still point. In the process a cleaning happens, the mirror of consciousness is getting polished.

Love,

Swami Dayanand Bharati

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The Seeing I

Before, there was a “me” and I was totally identified with this “me”. There was no separation at all. The me and I were one and the same. I felt that I was the “me.” There was no experience of I that was not “the me”.

Through meditation a seeing has arisen which is separate from the “me.” Let’s call it the “seeing I”. This “seeing I” can watch the me, see its arising and see its dissolving. There are moments when the “me” is absent and yet the “seeing I” remains. The “me” is seen within this seeing. And yet many times this seeing still gets entangled with the “me” and only the “me” is present. And then, a remembering and the “me” is once again seen by the seeing.

It becomes clear from watching this changing landscape that that the “me” is not necessary when the “seeing I” is present. And it also becomes clear that there may come a time when no “me” exists at all and only seeing.

But for now it is a time for watching all the ins and outs of the “me”, a time for watching all of its comings and goings. And the more there is seeing these comings and goings, these ins and outs of the “me” the more the “seeing I” is present.

-purushottama

See related post [Awakening Before Enlightenment](#).

This post is from a collection of essays, stories, insights and poems that have occurred to me along the Way titled [Here to Now and Behind](#).

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[Too Tongue in Cheek – Osho](#)

One says you told Ram he is enlightened – In the sense of realized. Another says you had both your tongues in both your cheeks. Ram says you were joking and that I should ask you. I tell myself it is really none of my business, but still, is he? Has he?

This is from Anurag.

If he has understood that I was joking, then he must be enlightened.

-Osho

From **Yoga: The Alpha and the Omega, V. 8**, Chapter Four

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Self-Realization: A Personal Account – Albert Blackburn

Beginning on page 5:

July 2, 1944 was another beautiful day for a drive to Ojai. This time I was accompanied by my wife and two Theosophical friends from Pasadena. We all had an animated discussion about Theosophy on the way up. Krishnamurti's talk on this day included reference to the dualistic nature of thought and the mind's play between the pairs of opposites (good & bad, right & wrong, yours & mind, etc.) After the talk, we had a picnic lunch down by a beautiful stream under the trees. I spent the rest of the afternoon awaiting my 5:00 o'clock interview. The interview was to be given at Arya Vihara at the east end of the Ojai Valley, an old redwood house which had been purchased in the early 1920's for Krishnamurti and his brother Nitya by Annie Besant and a group calling themselves The Brothers Association.

My wife and friends waited in the car while I went into the house for my interview. I had been trying to think of what to say. I thought I had all of the answers to life's problems. What could we talk about?

Krishanji—as I later came to call him—met me at the door and asked me to be seated in a chair in the small redwood room. Then he sat down facing me and after a brief period of silence he said, "Well, sir, what do you want to talk about?" This of course was the same question I had been asking myself all afternoon. I began by asking how I could actually live a celibate life under the conditions in which I was living. I brought up the subject of celibacy and the goals I had set for myself.

His response was, "Why do you want to live a celibate life?"

I told him of my wishes to develop my psychic powers and live a spiritual life.

Krishnamurti asked me what my wife thought about my wishes for celibacy and I explained how this proposed way of life was so important to me that I really didn't care what she thought about it; it was something I felt compelled to do.

“But don’t you feel that she has some rights in this matter?”

Even so, I replied, I still feel that way about it.

Krishnaji apparently saw that I was determined on this course of action; he dropped the subject. He obviously was not going to give me any magical solution to my problem with sex.

The interview came to an end and we both left the room to stand on the outside porch. The afternoon sun was low in the western sky and the scene from this elevation overlooking the Ojai Valley was very beautiful. I remarked to him about this beauty and he replied, “Yes, it is beautiful, but isn’t it a shame that the war is still going on?”

That’s true but I suppose it is all according to The Plan.”

Krishnaji said, “What plan?”

I said, “You know, the Plan of Evolution?”

“All of the great teachers have talked about evolution; Christ, Buddha, and all the others.”

“That’s funny, I don’t remember the Buddha saying anything about evolution. Of course, there is such a thing as physical evolution such as from and oxcart to an airplane, but I don’t think this is what you mean by evolution.”

He was right! I didn’t mean physical evolution. I meant the idea that I had always entertained pertaining to spiritual evolution. He then asked, “Is there such a thing as evolution in the way you mean it?”

Suddenly I saw that a basic idea upon which I had based all my life and hopes was not valid in the way I had believed it to be. There was no spiritual evolution, only the freeing of the consciousness from conditioning.

I was utterly shattered by this discovery and in desperation I asked him, “Is there nothing real in this world outside of the pairs of opposites?”

“Yes, that tree is real and your little dog is real, but what you think about them is not real.”

I suppose he could see the shock and void I was facing, as he kindly said, “Please come and see me again on Thursday afternoon and we will talk more about these things.” He then said goodbye and we parted.

My mind was in utter turmoil. The very foundations of my psychological world had been torn apart. I felt that I was in a void and doubted by ability to drive home. However, Krishnaji had pointed out the obvious fact that physical things did have a reality in themselves. This meant that my car was real and the steering wheel which I could firmly hold onto could be my link with reality. I have no recollection of the trip home.

The next three days are also totally lost to personal memory. I know that I did not eat or sleep during this time. There was no “me” to do these things and I suppose the body was quiet.

When I came back to normal functioning it was with an entirely new perspective. My first conscious act was to resign from the Theosophical Society. It had been the whole basis of my life; now for me it was dead. I now saw from a new perspective the occult studies that had held such a fascination for me before. Not that these studies represented falseness, only that I had transcended them. They were part of the dualistic thought process. Because of my sudden awareness of the state of being beyond thought, these occult studies no longer held interest for me. Ambition was gone: there was no future so how could there be ambition? Fear was gone: what is there to be afraid of when one is going nowhere and hence has nothing to gain or lose? There were no problems because there was a new discernment moment-by-moment into the true relationship between myself and the environment. There was a direct perception into all relationships and a feeling of oneness with everyone and everything. The word *love* took on a different meaning. With the personal element removed, there was an integral feeling of love and compassion for every living thing: a knowing what was right and the desire to help. There was the knowing that never again could I consciously escape the facts of life by being dishonest in order to protect myself or in order to gain anything for myself. From that moment on I felt completely responsible for my own actions, aware now that freedom is an intrinsic part of life, and thus I must never again consciously stand in another’s way or cast my shadow across another’s path. All life was really one, and the actuality of it was overwhelming. There was a seeing the virtues spoken of in the Bible were an intrinsic part of this unified consciousness. I no longer needed to worry about expending the effort required to live virtuously. No discipline was required, no effort need be exerted, the path and I were one, constant companions in this new state of being. There was a state of acceptance of whatever life brought and true faith born in the knowledge that in doing my best, with no thought of self, whatever happened would be all right. There was the birth of insight into many things and with it the ability to see the true in the true and the false in the false.

I felt as though I had been living in a very cluttered house surrounded by innumerable “things.” These things were ideas, and conclusions which I had created. Suddenly my house had been swept clean and I was alone—not lonely, but in a state of complete freedom—free to start from scratch to discover the true values in living. Concepts such as right and wrong, good and bad, moral and immoral were stripped away as absolutes. Now, these judgments were only relative terms. As Krishnaji had said, it was a pathless land. There was no one who could give advice. There was no authority! It was a new dimension: a timeless state. There was no fear.

I remember writing Krishnaji a note in which I told him that I felt as a little bird must feel when it has outgrown its nest: it must fly but doesn’t know how.

Thursday I drove up to see Krishnaji again. The trip helped to bring me down to earth and by the time I had arrived, there was a grounding in physical reality. I tried to explain to him some of the fantastic things that had happened, but he would stop me on each attempt to describe this to him. Each time he would bring me back to the present moment and refused to discuss anything which had happened in the past. This attitude of his applied to all meetings that I have ever had with

him over the past 39 years. Though I didn't appreciate it at that time, his wisdom in this matter was well grounded in fact, as subsequent events have shown.

During this interview he said, "Find the answer to the question, 'What is the I?'" Naturally at that moment, I could not answer the question. However, the question had been posed, it did register in my mind, and was to bear its own fruit in a most interesting way.

On the way home I tried to analyze the details of all the events of the past few days. I was again in focus with my everyday life in the physical world but a new dimension had been added. All of the qualities and feelings of the experience were present in the deepest part of my consciousness. I could not forget the essence of the event; it was now an intrinsic part of my nature. With all of this, however, there was now also the reality of my actual life situation to be faced. I was married, with its relationships and responsibilities. There were my wife and son, whom I loved and who certainly needed my help and understanding. There was my home and the airport business in Monrovia. There was the Monrovia Flight School operating in Prescott, Arizona, with a contract to train Navy pilots. World War II was in full swing. I knew that I must give my complete attention to every detail of this situation which I had created through my past thoughts and actions.

Krishnaji had challenged me to answer the question, "What is the I?" This question began working inside me like a seed that had been planted. It seemed an impossible question. Where was I to start? I can see now that this is a fundamental question. Our whole life's activity is based on the premise that we know what we are. There are certainly plenty of professional authorities who have told us about ourselves. I was well familiar with many of these descriptions: medical terminology concerned with the gross physical body; the psychological terms for the various phases of consciousness; and the esoteric terms form the domain of the occult tradition.

For the next few days I found myself busy with my home life and the airport business. The private airports within 150 miles of the coastline had been closed to flight operations shortly after Pearl Harbor. However, there were other activities which needed supervision at the Monrovia airport. My secretary had moved to the flight operations at Prescott, Arizona, so I found myself alone in the office most of the time.

One morning, having taken care of the things that had to be done, I picked up the booklet of the Krishnamurti Talks of 1936. These were the talks that had been given in various locations around the world. I had been reading this booklet in a desultory manner for the last several weeks, and had gotten up to the fourth talk given in Ommen, Holland on July 29, 1936. I had not picked up this book for the past week, as so many things had been happening in my own life. Now, however, there was time and space in which to read. There had been no intimation of any connection between this material and Krishnaji's question, "What is the I?" Now a new element had been added to my understanding. The words were alive and had a living quality. They no longer were just furnishing "dead" information but as I read, there was a different quality. Each sentence applied directly to me at that moment. This was what I was actually experiencing at that moment. There was again that heightened awareness which had been experienced the previous Sunday, but this time it was happening at my own level and in direct relationship to what I was involved in. What I was reading was like looking at the innermost functioning of my own mind. I

was in direct relationship with the words, they were like a mirror in which I saw and understood the workings of my mind.

In this particular talk Krishnaji was continuing to examine the “I” process, and as his description of its dynamics unfolded, there was a direct link between me and this description.

Suddenly it happened! In the midst of the second paragraph there was again that complete stopping of time and an insight into the situation. The “I” had caught itself in action. At this moment there was no longer any mystery. Krishnaji’s question had been answered! There was no “I” existing separate from the thought process. The “ego” as a permanent entity didn’t exist. What did exist was a process! This process had a name, a past, and a future which was the result of time.

When the thought process stopped, time did not exist. There was only experiencing, not the dual process of experience and the person to whom the experience was happening.

[...]

The result of these contacts with Krishnaji led to many changes in my life. I began to experience more and more frequently the state of consciousness which for obvious reasons I have chosen to call Now-Consciousness.

This has become an ongoing state of experiencing for me over the intervening years. It has brought a transformation in behavioral patterns that I have not consciously sought. Neurotic responses to many life experiences have dropped away. Relationships with nature have taken on a depth of meaning hitherto undreamed of. Each detail of life has become meaningful in a new way. All of the insights previously seen have remained in their essence as a sustaining background through which life is met.

To me, the valuable characteristic of Now-Consciousness is its universal availability for anyone. It can be experienced by rich or poor, in a palace or a hovel, by an intellectual or a simple person. It is the common heritage of everyone. Because of its simplicity it is easily overlooked by the erudite.

It is the only approach to the experiencing of reality that is non-dualistic. Therefore the transformative results are not ego induced. What is discovered is true and uniquely understood by each in his own way. This truth becomes an intrinsic part of one’s nature and leads to right behavioral patterns. In this behavioral change, which so subtly comes about, one finds his or her place in the over-all fabric of life. It is a true uniqueness in which there is no competition or exploitation of another.

I have found that it is all too easy to reach conclusions about anything. Any conclusion or definite answer is a blockage to the ceaseless flow of life which gathers around itself other mental debris. This effectively brings to an end further insights into that particular subject. Therefore what I happen to be now observing is only my individual point of view. My findings may be of interest to others who are also seeking the true meaning of life.

In the early years of his teaching, Krishnamurti had reiterated many times his intention to never betray the truth in order to make it more palatable to his listeners. I was deeply touched by his sense of integrity. In speaking with him one day, I remarked, “Krishnaji, I never want to betray this truth, which has become so important in my life.”

He answered, “Don’t worry, you will never betray the truth if you are careful to only speak or write from your own experience and understanding of life. Never quote or use other people’s material as your own.” This made a profound impression on me and since that time, I have been very careful to follow that course.”

-Albert Blackburn

Excerpts from **Now Consciousness: Exploring the World Beyond Thought**, Part One

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Drop the Duality Between Me and You – Osho

When you said that now is the time to drop the duality between me and you, you gave me what I’ve yearned for from the moment I saw you. I want to write this so that it is more real, so that I can know more and more that this is my truth. Beloved Osho, I am not separate from you. There is no you – there is no me. This feels so awesome to say – even more awesome to live. Why? How to ever drop over my head?

Kaveesha, this is your truth. It will be better to say this is the truth, because the truth cannot be yours or mine. And I have known it from the very beginning, since you first saw me.

It is not a question of time – that one has to live with me for years and only then will he be able to feel that there is no I and there is no thou. It is a question of sensitivity, not of time – of a clear perception, not of living many, many years with me.

There are people who have lived with me for years. In fact, the more they have lived with me, the more they have forgotten me completely; they have started taking me for granted. They will wake up only when I disappear from this physical body. Then they will feel a sudden shock – twenty years we have been together, what happened?

So it can happen in the first moment – it can happen any time. The only requirement is a clear perception. And Kaveesha, you have a very clear perception and a very loving heart. And from the very first moment you have not hesitated at all in opening all your doors, all your windows; you have been available to me.

I remember the first day I looked into your eyes, and I knew that somebody is there who is ready to disappear. If you disappear, you will suddenly realize that I disappeared long ago. So there is no I and there is no thou.

Kaveesha was born in a Jewish family, and she must be aware of one of the great Jewish thinkers of this century, Martin Buber. His most famous book, for which he received the Nobel Prize, is *I And Thou*. His whole philosophy is that people need a deep dialogue between I and thou.

He has written very logically and very rationally – he was one of the geniuses of this century – but his whole philosophy is wrong. He thinks the dialogue happens between I and thou. And I say unto you, the dialogue happens only when there is no I and no thou.

It is a very strange dialogue, of course, because we are accustomed only to a dialogue between two persons; and I am saying that when two persons disappear into one, only then there is dialogue, a heart-to-heart communion.

Martin Buber is dead; otherwise I would have traveled to Israel – he was very old – just to tell him, “There is still time for you; drop this idea of I and thou. Let there remain only the dialogue.”

With Kaveesha there has been only a dialogue. And it is not that only now she has become aware of it; she has also been aware of it, but she wanted the seal of my authority on it – because one never knows whether one is dreaming or seeing the reality, whether one is imagining, or really the revolution has happened. Her question is just for her to become clear about it, so nothing remains clouded.

Yes, Kaveesha, this is the truth. Neither yours nor mine; just the truth. You are saying, “Beloved Osho, I am not separate from you. There is no you – there is no me. This feels so awesome to say – even more awesome to live.”

It is such a great mystery to live that it is natural it will look very awesome – it is so overwhelming. But slowly, slowly, everything else becomes unreal and false before this simple reality – that there is no I and there is no thou.

It has happened between me and you, and soon you will see that it is happening between you and everyone else. This is only the beginning. It will be complete only when there is no I and no thou anywhere, when you are merged and melted into the ocean of the whole.

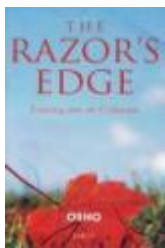
You have entered the door of the temple, and now there is no way of turning back. Just accept it as a gift of the divine in total humbleness and simplicity of the heart; otherwise it can become a heavy burden. The experience is too big, and we are so small.

It is almost as if the ocean has dropped into the dewdrop – just think of the poor dewdrop! When the dewdrop falls into the ocean, it is simpler; but once in a while the ocean also drops into the dewdrop – then it is tremendously awesome and overwhelming. But to whomsoever it happens, he is blessed, immensely blessed.

Just take it with deep relaxation, and with a humble heart, and soon it will become your natural way of life. Looking at the trees, or at the stars, you will find the same dialogue.

-Osho

From **The Razor's Edge**, Chapter Three



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[Self-Enquiry – Ramana Maharshi](#)

Disciple: Master! What is the means to gain the state of eternal bliss, ever devoid of misery?

Master: Apart from the statement in the *Veda* that wherever there is body there is misery, this is also the direct experience of all people; therefore, one should enquire into one's true nature which is ever bodiless, and one should remain as such. This is the means to gaining that state.

D: What is meant by saying that one should enquire into one's true nature and understand it?

M: Experiences such as "I went; I came; I was; I did" come naturally to everyone. From these experiences, does it not appear that the consciousness "I" is the subject of those various acts? Enquiry into the true nature of that consciousness, and remaining as oneself is the way to understand, through enquiry, one's true nature.

D: How is one to enquire: "Who am I?"

M: Actions such as 'going' and 'coming' belong only to the body. And so, when one says "I went, I came", it amounts to saying that the body is "I". But, can the body be said to be the consciousness "I", since the body was not before it was born, is made up of the five elements, is non-existent in the state of deep sleep, and becomes a corpse when dead? Can this body which is inert like a log of wood be said to shine as "I" "I"? Therefore, the "I" consciousness which at first arises in respect of the body is referred to variously as self-conceit (*tarbodham*), egoity (*ahankara*), nescience (*avidya*), *maya*, impurity (*mala*), and individual soul (*jiva*). Can we remain without enquiring into this? Is it not for our redemption through enquiry that all the scriptures declare that the destruction of "self-conceit" is release (*mukti*)? Therefore, making the corpse-body remain as a corpse, and not even uttering the word "I", one should enquire keenly thus: "Now, what is it that rises as 'I'". Then, there would shine in the Heart a kind of wordless illumination of the form 'I' 'I'. That is, there would shine of its own accord the pure consciousness which is unlimited and one, the limited and the many thoughts having disappeared. If one remains quiescent without abandoning that (experience), the egoity, the individual sense, of the form 'I am the body' will be totally destroyed, and at the end the final thought, viz. the 'I'- form also will be quenched like the fire that burns camphor.* The great sages and scriptures declare that this alone is release.

D: When one enquires into the root of 'self-conceit' which is of the form 'I', all sorts of different thoughts without number seem to rise; and not any separate 'I' thought.

M: Whether the nominative case, which is the first case, appears or not, the sentences in which the other cases appear have as their basis the first case; similarly, all the thoughts that appear in

the heart have as their basis the egoity which is the first mental mode 'I', the cognition of the form 'I am the body'; thus, it is the rise of egoity that is the cause and source of the rise of all other thoughts; therefore, if the self-conceit of the form of egoity which is the root of the illusory tree of samsara (bondage consisting of transmigration) is destroyed, all other thoughts will perish completely like an uprooted tree. Whatever thoughts arise as obstacles to one's sadhana (spiritual discipline) – the mind should not be allowed to go in their direction, but should be made to rest in one's self which is the Atman; one should remain as witness to whatever happens, adopting the attitude 'Let whatever strange things happen, happen; let us see!' This should be one's practice. In other words, one should not identify oneself with appearances; one should never relinquish one's self. This is the proper means for destruction of the mind (manonasa) which is of the nature of seeing the body as self, and which is the cause of all the aforesaid obstacles. This method which easily destroys egoity deserves to be called devotion (bhakti), meditation (dhyana), concentration (yoga), and knowledge (jnana). Because God remains of the nature of the Self, shining as 'I' in the heart, because the scriptures declare that thought itself is bondage, the best discipline is to stay quiescent without ever forgetting Him (God, the Self), after resolving in Him the mind which is of the form of the 'I'-thought, no matter by what means. This is the conclusive teaching of the Scriptures.

**i.e., without leaving any sediment.*

-Ramana Maharshi

From **Self – Enquiry** (Vicharasangraham) of Bhagavan Sri Ramana Maharshi

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